

Sisters' Department.

FOR JESUS SAKE.

SELECTED BY MRS. Z. H. COPP.

THE STRAIT AND NARROW GATE.

Straight is the gate, and narrow is way, that leadeth unto life, and few there be that find it. 7:14.

The gate here contracted is brought to view.

And narrow path that runs directly through.

One there is seen, who strives with all his might

To pass the gate that leads to heavenly light;

Strong drink, the deadly dram, is cast away,

And on his knees, devout, begins to pray.

Self-righteousness to enter next proceeds.

Alas for him! how heavily he treads!
His weary back a monstrous burden bears

Of legal deeds, and unavailing prayers.

He cannot enter, for the gate is small;

He must unload him, or not pass at all.

Dives has fallen, gone quite off the track,

And on the wicket gate has turned his back.

Another, heedless of Jehovah's laws,
Dreams he can enter with the world's applause:

Honor and glory, pomp of things below,

Can never through the straightened passage go.

This sinners all—to sensual pleasures given—

Remain excluded from the gate of Heaven.

The first character presented in the above is a reformed drunkard. He has thrown away strong drinks; he is determined to organize—to enter in at the strait gate. Many trippers seek to gain admission, but it will not do; over the gate is written, in characters of living light, "No drunkard shall inherit the kingdom of God."

The next character shows a man professedly in the strait and narrow way, but he has such a large mass, or bundle of self-righteousness on his back, it will be seen at the first glance that it is impossible for him to get through

the gate or passage. "All our righteousnesses," which we may bring with us when seeking salvation, "are as filthy rags," and the more we have of them, the more impossible it will be for us to enter the strait gate. Man, in order to be saved, must feel himself to be a sinner he must feel his poverty, and like the man described, must get down on his knees, in order to enter into the gate of life.

St. Paul, when a Pharisee, had a large load of self-righteousness, but when he became a Christian he discarded it; he desired to be found in Christ, saying, "not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteous which is of God by faith." The next described, is one that has fallen from the narrow way. This represents a lover of money; one who has committed "guilts, great blunders," and who is now a laughing stock for devils. They that will be rich fall into temptations and a snare, which drown men in perdition. O that man were wise! O, that they would attend to the words of Christ: "Ye cannot serve God and mammon; verily it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

The last depicted is one who is carrying worldly honor and glory; who foolishly thinks he can love God and the world together. No man can serve two masters of opposite interest "How," said Jesus, "can ye be saved who seek honor one of another, and not the honor which cometh from God only." Perhaps it was on one of those beautiful evenings of surpassing loveliness, seen only in the Holy Land, that the blessed redeemer delivered his unexampled lessons of benevolence and wisdom from the mount made sacred by his presence. Then Jesus opened his mouth and taught them saying, "Enter ye in at the strait gate; strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." By which words the Savior would have us to understand the nature and requirements of religion. Its nature—that it consists in a change of heart. Its requirements—that we do justly, love mercy and walk humbly

with the Lord. Hence by the "strait way" we may learn that compliance with the first table of the law is intended, viz: Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, with all thy strength. By the "narrow," obedience to the demands of the second table is enjoyed, viz: Thou shalt love thy neighbor as thyself; or as it is expressed by the Savior, more copiously, "Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them." As no man can love God, as required, without a change of heart, so neither can anyone do unto others as he would they should do unto him unless he first love God; for he that loveth not his brother abideth in death.

NEVER TO LATE TO DO GOOD.

DEAR SISTERS: Let us profit by this old proverb and see what we can do for Brother Holsinger. I am sure we will all feel better if we try to do something even a little. I feel that we sisters outside of the S. S. C. E. (they are working I know and soon we will see the fruits of their efforts) can help if we try hard enough. I will be one of ten sisters to give \$5.00. If any one sister can not give that much, get one, two or more sisters to help you. Try, and we shall succeed. God in his miraculous way will help us to do for our master's cause. Who will help? Let us have a glad response.

SADIE GIBBONS.

THE WANTS OF HUMANITY.

Ransack the whole earth and show me one man who has been made happy by temporal success. You cannot find one of the millions and hundreds of millions, not one! First, a man wants to get a living. Having obtained a living he wants to get a competency. Having obtained a competency he wants to get a superfluity. Having obtained a superfluity he wants more—more. The husks of this wilderness can never satisfy the hunger of the soul. A lion is carnivorous, and wants meat; an ox is gramnivorous, and wants grass; but man is omnivorous, and wants everything. The buckets of this world's pleasure are not large enough to bring up water to slake the thirst of the soul.—*Talmage in New York Observer*